





and employment, and abide with God in the calling wherein he is placed.

10. Bees keep their heat during the cold season, by keeping together. So do Christians keep up their spiritual warmth and liveliness by associating together. "If two lie together then they have heat; but how can one be warm alone?"

11. The bee, when its sight is obstructed by dirt, &c. goes over its eyes, is very restless and uneasy, and never leaves rubbing till it has got it off. So the Christian, if he has lost his bright view of spiritual things, will never rest until he gets a renewed clear discovery of them.

12. The bee, as it has always a bag of rank poison, as much in proportion to its bulk as a rattlesnake, so the Christian, together with the precious grace of God, has also a body of sin and corruption, the remainder of the poison of the Old Serpent.

13. The bee gets all her living by flying. If her wings fail, she necessarily dies. So "the just shall live by faith," which has been compared to flying in the air.

14. The bee is a long-lived creature. Some say a swarm of bees have been known to live thirty years. So the Christian's life is long, ever-lasting.

15. The bee is a creature of plain mean, untoward appearance, not gay and gaudy like the butterfly. Its excellences are intrinsic. So the Christian does not affect to make a fair show in the flesh, but is all glorious within.

### Boston Oyster Saloons.

Dr. Jovett is a great feeder. He appears determined to give neither vendors nor drinkers any peace whatever. Some two or three months since he came out with a full description of a famous oyster saloon in Court Street. In the last Journal he refers to it again in the following characteristic style.

We have again visited Brigham's Saloon, and the opinion we have already expressed of its influence, and the manner in which it is conducted, remains unchanged. It is splendid, to be sure. Its carpeted halls, magnificent mirrors, and elegant furniture, strike the eye with an imposing effect, and do not make the visitor forget for a moment that he is in a grog-shop. The exhibition of taste in such an establishment is like spreading vermilion tints on the face of the dying; or, like twining fantastic wreaths around the frame-work of the guillotine or the gallows. Such an establishment is the upper round of a ladder, whose foot rests in the drunkard's grave. The elegant lanterns in front of it light the street like the beacon flame which the wreckers kindle on the rocky shore, to lure the unsuspecting mariner to destruction. Since our first visit, an additional saloon has been fitted up for ladies. Yes, ladies, go there if you will, or to other places of like character, and patronize them, give them the countenance of your presence, and help to sustain them,—but when a husband has spent his fortune by a career of dissipation, and you sit by your child's head, and weep over your blasted hopes and present wretchedness, remember that your own example sustained the cure that has ruined him and you.

The Aldermen of the city of Boston gave permission to Mr. Brigham to put up that lantern, and one of them, as we learn, helped set the posts from which it is suspended. Citizens of Boston, are there any men to whom you entrust the interests of your city? Mr. Brigham has published a new bill of fare, and given to one of his compounds the name of MORAL SUASION. Another of his mixtures bears our name—JEWETT'S FANCY—but we are content, for our immediate neighbors on the list are honest names; names that will stand fair and bright on the page of history. SARGENT is placed above us, where he ought to be, and the good DEACON is placed below. He is not, however, below us in this great work of reform. If such a name must be blazoned on the face of our bill of abominations, we thank Mr. B. that he did not put us alone, but gave us the consolation of being in some good company. Washingtons, look on Mr. Brigham's bill of fare, and when you see the term *Moral Suasion*, which is used to designate your favorite means for removing the curse of drunkenness, applied in derision, to a mixture of intoxicating drinks, let it, while it kindles your indignation, nerve you with new energy for the great moral conflict. It is somewhat discouraging, we know, while you are pulling stones out of the pit, to see them digging others around you and covering them with flowers, but toil on, and hope for the best.

We have also visited the RIALTO, the KREMLIN, and WHITE'S OYSTER ROOM, opposite Brigham's; they, however, bear no comparison with it in point of splendor. In these the work of death is done, not in silk gloves, but in bare hands. They are not constructive places, but we dread them less than Brigham's. We had rather be present at the death scene of one who dies of the plague, than to stand and see the infection of that deadly disease inserted in the veins of a healthy man.

We shall continue, occasionally, to look at the saloons.

### Decision of a Converted Heathen.

Dr. Prince relates the following anecdote of a native of Cape Coast, by name J. W. Christian.

"He lately exemplified a firmness and character of conduct which I question not was of heavenly inspiration, and the lack of which so often disgraces the form of Christianity as presented by more experienced professors. He was invited to a feast, where it was probable sinful practices might be adopted,—it was on the occasion of a wedding of one of his intimate associates,—a person of chief rank in the country, and a person, dressed in his best apparel, went at the appointed hour; but his heart smote him as he reached the scene of festivity, and suggested, 'If I stay, I may say something sinful, or do something to grieve the Lord Jesus; I'll therefore return home.' He did so, and in spite of his wife's remonstrance, put off his visiting attire; and though solicited by repeated messages from the bridegroom, stood for a long time to his resolve. For a moment there was a little vacillation, caused by his wife's urging that he would offend his friend; but then conscience prevailed; and by way of removing himself still further from the temptation, undressed and went to bed. There was an interval, however, before this last means of defence was adopted, which he employed in reading the word of God, and in kneeling to thank him for having given him the power to refrain. I questioned him narrowly at the time he incidentally related this anecdote, during a conversation upon the dangers from ungodly society, to discover the nature of his motive, and whether it had been engendered by a self-righteous spirit, but after a close scrutiny I was satisfied that it had been free from that taint. I said to him, 'Christian, after all that you have told me had passed, did you feel pleased with yourself?' 'No, sir,' he replied, 'I only thank God that he put it into my heart not to sin against him.'"

### A Hindoo Deity.

"Durga, or Durga, is considered to be the consort of Shiva or Siva, the third person of the Hindoo triad, the destroying power. She is believed to have manifested herself under an immense variety of forms, of which a thousand are mentioned, as many distinct appellations. The chief are two, Durga and Kali. In the former, she has been said to blend in herself the characters of the Olympian Juno, and the Pallas, or armed Minerva of the Greeks; but is a far more tremendous personage than both combined. She has been endowed by all the gods with their attributes, and concentrates in herself, their united power and divinity. Of all the annual festivals, hers is the most ex-

tensively celebrated in Eastern India. She is represented with ten arms, into which the gods delivered their respective weapons of war, together with befitting ornaments, of a golden crown, robes adorned with jewels, a necklace of pearls, and a wreathed crest of snakes. Thus she is ever ready to encounter the mightiest giants and most malignant demons. Many present their hecatombs; and some occasionally by a brahmin, who marks its horns and forehead with red lead, sprinkles it, for purifying, with Ganga water, adorns its neck with a necklace of leaves, and its brow with a garland of flowers, adding, 'O Durga, I sacrifice this animal to thee, that I may dwell in thy heaven for so many years.' In addition to this, both young and old smear themselves with the gory dust and mud, and dance about with savage ferocity."

### Christian Reflector.

BOSTON, WEDNESDAY, FEBRUARY 6, 1843.

#### Sublimity of Prayer.

In the view of many, to kneel at the footstool of mercy, and by prayer, to commune with God, is an act of great humiliation. The man who does it is regarded as sacrificing something of personal dignity. But how mistaken are those who entertain such an opinion of the exercise of prayer. They admire the poet and reverence the philosopher. Why? Because these commune with nature. Because they gaze with rapture on the gilded landscape and the glowing firmament. Because they penetrate the mysteries, or paint the glories, of a vast and harmonious system, which has engaged their study and won their homage. But how much higher the element of a soul in communion with the God of Nature—the great Architect of the universe, in whom are all the springs of life, who is over all and in all, blessed forever! To wander amid scenes of beauty, or majesty, devised by an omniscient mind, and filled by an omnipotent hand, appreciating, as we pass from object to object, what we behold or learn, is noble employment, indeed, and worthy the frequent and ardent pursuit of minds of the highest grade; but when Jesus "went up into a mountain apart to pray," he went on to a higher errand than ever led the student of nature apart from the busy throng, whether it were his object to feast the eye or to indulge the fancy. Not even that demi-god of thousands, who,

"With nature, seemed an old acquaintance, free to jest  
At will with all her glorious majesty;  
Who laid his hand upon the ocean's waves,  
And played familiar with his hoary locks;  
Stood on the Alps, stooped on the Apennines,  
And with the thunder talked as friend to friend,  
And waved his garment of the lightning's wing,"

not even he stood on a height so high, so enviable, so sublime, as did Jesus, at prayer, on the hills of Judea. The vast scenes which encircled and inspired the poet—the rocks, mountains, meteors, clouds, and storms, with which he held high converse, were the minute operations of an Almighty Hand. The immaculate Suppliant was surrounded with the conscious presence of that Being by whom all these arrangements were made—these wonders performed. The one admired the painting; the other sat down and discoursed with the artist. The one walked about the estate; the other was entertained by the Proprietor.

Such under all circumstances is the unequalled sublimity of true devotion. It is the highest employment in which a mortal can engage. The nearest places to heaven are the closet and the sanctuary. The Astronomer, with his practiced eye and telescopic glass, can watch the movements of distant worlds; but how much farther does the Christian's eye extend, when directed upward! He looks beyond the stars, and surveys scenes illumined by the incandescent brightness of the Father's glory—scenes, which

"No pen can describe, no pencil portray;  
Where the splendours of Heaven unceasingly play."

How mistaken and unhappy then are they, who think it humiliating or degrading to engage in exercises of devotion? And who are they that avail themselves of the glorious privilege? Reader, are you accustomed to this sublime employment? Do you hold daily converse with the Proprietor of the universe—the King of heaven?

### Baptist Churches in Massachusetts.

The decline of interest in our denomination with reference to domestic missions is deeply to be regretted. From various causes, prejudice has been created and nurtured among the churches against all salaries secretarieships and agencies; and as we have few valuable or efficient men who can devote their time and energies to any cause, without means to supply themselves and their families with the comforts of life, we are now, by a sudden and sad reverse, left almost entirely destitute of public servants, to survey our waste places and the almoners of our social bounty. The Massachusetts Baptist Convention has at present little more than a nominal existence. Its Secretary is a pastor, and, as in duty bound, devoted mainly to his own people; and the receipts of its treasury are but a fraction of the amount needed to meet the earnest, pressing demands of promising interests already established. We are not true to ourselves in thus practically disregarding the ties which bind us together as a denomination, and as churches of a common faith in the same neighborhood. The failure of one of these interests would be a calamity to the whole body, and for one of them to be struggling against wind and tide, without the least expression of sympathy from sister churches, is as sad a comment on our sincerity and benevolence as we could easily make. The aid of a few hundred dollars, judiciously disbursed, would in many instances secure speedy and permanent prosperity, where now all is discouragement and doubt. In others it would save a sinking ship, cheer fainting hearts, and redouble both moral and physical energies, which, employed under present disadvantages, are felt to be little better than wasted or thrown away. Some churches are in debt; under that incumbrance they cannot support a pastor; but they are in the mean time making up their arrears, and in the ward may be independent and prosperous.

We might say much of the connection between the prosperity of our New England churches and that of all the enterprises of benevolence demanding their sympathy and support. It is as true here as anywhere else, that the streams will not rise higher than the fountain. We must not expect an increase of

funds to flow in from the churches, while we are deserting them in trouble and want, and doing nothing to increase their number or advance their prosperity. Too little attention is given to new openings. There are towns and villages on every hand, where Baptist churches might be gathered in a very brief period, and with no infringement of the rights of others, if we only had resources, and men, and an efficient plan of operation. We learn that application was made for a man, and a little money to start upon, but a few days since, from a densely populated neighborhood, within twenty miles of this metropolis, we have no Secretary devoted to these claims, and who shall present these efficient means to meet them. The result will probably be, that another denomination will step in and occupy the ground, by the establishment of a second church of its own faith, while the neglected Baptists are not represented at all.

We wish it were in our power to present this subject in its true light; to invest it, in the mind of the reader, with all the importance it possesses. These claims are immediate and pressing. The denomination has well nigh relinquished and forgotten them. We believe the Convention ought to be immediately revived; that an efficient, salaried Secretary ought to be appointed to devote his energies, entirely or mainly, to the objects for which it was formed; and that the churches should make it, from this time forward, one of the leading objects of their regard.

We will add, in this connection, that we learn that the Education Society has followed in the wake of the Convention, its competent and respected Secretary having resigned his salary and entered on other professional labors. We shall be disappointed if its progress is not like that of the Convention during the last two years—backward. We do not believe in the multiplication of agencies, or a great amount of incidental expenses; but economy and parsimony are two very different things; and yet, in their practice, the one is greatly liable to be mistaken for the other.

### Affection in the Pulpit.

Nothing so effectually destroys a preacher's power in the pulpit as the appearance of affection. If he affects the man of learning, by needless criticisms, or the orator by an unnatural style of declamation, or the dignitary by an assumed stateliness and gravity, he produces, not conviction, nor penitence, nor solemnity, but simply and only disgust. It is true that the style and manner of no one man are to be made a standard by which others shall be judged; that the gifts of different men, by a wise arrangement of Providence, greatly vary; and that many unassuming and undeserved criticisms are passed on preaching and preachers; but it is also true that the pulpit has often been degraded by attempts to speak or act for mere effect; so as to convey the impression that the preacher is, in some sense, a very remarkable man. How much better is it, to seek to appear just what we are—to assume nothing—to pretend to no superiority. If a preacher is learned, very well; let him use his learning, not to excite wonder with reference to himself, but solely to benefit his hearers and his cause. So also, if he is eloquent, or winning, or dignified. Still let him appear perfectly natural. Let him be all unconscious of his own endowments, and intent only on persuading or impressing the minds of his hearers with the great truths he is expounding or urging. He will then accomplish the purposes of his appointment. With ordinary talents, acquirements and industry, he will render himself "a workman that needeth not to be ashamed."

### For the Christian Reflector.

Your subscriber, although perhaps singular in his opinions, begs leave to submit to you and your readers, his views in relation to the constitutionality of surrendering up by the Free States persons held to service or labor in other States. I believe the practice as at present pursued a wrong construction of the Constitution. In most of the States, if not all, it obliges the authorities to surrender them to the claimants, and so to perpetuate slavery, denying them the right of trial as guaranteed by the Constitution; when at the same time citizens of the Free States subject themselves to severe penalties, for attempting to enslave a person under any pretence whatever. Consequently we allow and legalize others to do acts, that we punish if done by our own citizens. Again, the Constitution, if construed liberally, and at the same time according to the literal meaning of the language, does not permit us to take liberty, except for crimes and misdemeanors. All laws therefore, inconsistent with personal liberty, would seem to be unconstitutional, and if they are, they ought to be repealed. The whole slave system is based on the construction given to one clause in the Constitution. "No person held to service or labor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up, on claim of the party to whom such service may be due." Ought not a jury of free men to be privileged to investigate all such claims, when the liberty of persons is called in question under this provision of the Constitution? A jury privileged to act from the rules laid down in that instrument of rights, would, I think, come to the conclusion of the writer, that the Constitution, considered throughout, and judged from, simply and alone, guarantees and secures the blessings of liberty to all, and that to surrender them in any instance, without this trial by jury, is an infringement of the rights secured and the liberties enjoyed in the Free States under it.

In the fifth article of the amendments to the Constitution, it says, "nor shall be deprived of life, liberty or property, without due process of law; nor shall private property be taken for public use, without just compensation." It will be borne in mind that the Constitution speaks of the people—of persons without distinction; so it is not the Constitution, that have made it a slave Constitution, when in fact that degrading word is not incorporated in it. The same expounders have made the Free States agents of cruelty under the control of the master, to force back and without regard also to the eighth article, which says, "excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted." Is not perpetual slavery cruel and unusual punishment, in a country otherwise free? Again it says, "the

United States shall guarantee to every State in this Union a Republican form of Government." By the construction given to the Constitution, it then proves but a form, when in fact, it was intended by its framers to protect the rights of all. In the opinion of the writer, the Constitution wants no altering, but only a disinterested construction,—a construction that comports with or free institutions, with the introduction of the Constitution, and with the Constitution itself. This would make our country as free as we sometimes boast it to be. Clarifying these views, the writer, for the sake of the Union, would not interfere with the institutions of the South, but only claim the constitutional privilege of construing that document in accordance with the principles of justice and common sense, and of regulating the laws in the Free States, so as to make them free indeed. Still we should sympathize with the bondman, and pray that mercy may triumph, and that a class of single-hearted, disinterested men may be raised up there, if they are not already on the stage of action, that will come forward in their strength, and break every yoke, and let the oppressed go free. Let the people in the Free States do likewise, breaking off from all oppression and injustice one towards another. Then may we indeed anticipate great things for our beloved country.

Great Bend, Sauquoit Co., Penn. Jan. 18, 1843.

### Characters in Canada.

A Canadian Missionary gives our brother of the Montreal Register some "incidents of travel," which exhibit the institutions of the old world, in contrast with the scenes of the new, in a most striking and ludicrous light. The following extracts from the Journal of a tour in Canada West, are no less instructive than entertaining:

"At the village of Preston we engaged a driver to go with us 30 miles, but before we got away he became so drunk that we made him promise that he would drink no more till he should reach his journey's end. With this we set off, and as the driver soon gave us a history of himself, we found to our little surprise, that he was a graduate of Oxford, a son of a distinguished clergyman of the Church of England, who through the influence of his father got possession of a living worth £1000 sterling a year. He had nothing to do but go under the hand of his Lordship, the Bishop, and be thus introduced into the Apostolic succession. But he was a little inclination to holy orders, he sold the parish and the people to his younger brother for £1500 sterling, who at once took his place, and at any rate has made a good bargain of it. Our driver then came out to Canada, bought a farm, and when he had built one house, and soon found himself sunk over head and ears in debt, and so was obliged to take our making post to get a glass of grog. On our making remarks on the corruption of such a system, as would enable him to dispose of the spiritual interests of the people, as a horse, or a cow, by throwing them into the hands of his brother for a sum of money, he had just sense enough, drunk as he was, to acknowledge the justice of the remark. All manner of things there have been more of eminent holiness, learning and piety, belonging to that church; but their great names should never be used as a sanction to corruptious which would enable him to dispose of the spiritual interests of the people, as a horse, or a cow, by throwing them into the hands of his brother for a sum of money, he had just sense enough, drunk as he was, to acknowledge the justice of the remark. 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